same attitude as the Christian clergy, who considered it "offering incense to the devil", or James I of England, who devoted a special treatise to combatting its use. They considered it, rather, an aid to sobriety. It was a Jew, Daniel Israel da Pisa, who had the first tobacco-monopoly in Venice. The same was the case on the neighbouring *terra firma:* and in Spain, in the seventeenth century, persons engaged in the tobacco trade figure with significant frequency among the Marranos punished by the Inquisition. In Holland, tobacco was unknown until 1611. In that very year, a Jew named David Abendana sold a barrel of it to a merchant in Hoorn: and from that date, tobacco-importing and tobacco-working played a very important part in the economic structure of the Amsterdam community. In the seventeenth century, a good part of the tobacco consumed in Germany was imported through the Spanish and Portuguese community of Hamburg.

The Jewish interest in the tobacco industry, therefore, is not by any means a recent development: they have been interested in it from the first. It may be added that in our own days the cigarette-making industry, which now employs many thousands of hands, was established in England by Jews. It was first introduced by one working at the Player factory at Nottingham; while the beneficiaries of Bernhard Baron's munificent charities (to cite only one example) have good reason to remember with gratitude its subsequent development at

their hands.

Besides tobacco and sugar, other American products owe their introduction in the first instance to Marrano agencies. Thus the first grant to export grain and horses to America was made by Ferdinand and Isabella to Columbus' "New Christian" patron, Luis de Santangel, to whom is hence due the genesis of two of the greatest American industries of to-day.